Magazine of Majlis Ansarullah UK

ANSARUDDIN

Nov - Dec 2018 Nabuwat/Fatah 1396 HS Vol. 15 No. 6



CHARITY WALK FOR PEACE
Cheque Presentation 2018

















CHARITY WALK FOR PEACE
Cheque Presentation 2018



















In the name of Allah Most Gracious, Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Contents

Sadr Majlis Ansarullah UK : Dr Ch. Ijaz Ur Rehman

Qaid Isha'at: Zia Ul Rehman

Chief Editor: Dr Shamim Ahmad

Manager: Naeem Gulzar

Posting & Despatch: Midland West Region

Design & Layout: Aamir Ahmad Malik

Web Design: Asif Javed

Published by:
Qiadat Isha'at Majlis Ansarullah UK
33 Gressenhall Road,
London, SW18 5QH,
United Kingdom

Tel: 020 8874 6630
Fax: 020 8870 9379
Email: ansaruddin@ansar.org.uk
Web: ansaruddin.ansar.org.uk

Darsul Quran

بســـــم الله الرحمن الرحـــــيم

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا. وَّ قَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ

Here the response is given to both the allegations. The meaning of these verses, in brief, is that: 'Jesus was neither of illegitimate birth nor did he die on the cross. It was mistakenly believed that he had so died. Hence he was accepted of God and was spiritually exalted like the other Prophets.' There is no mention of his bodily ascent to heaven, as the Maulavis would allege. The whole controversy was simply about his spiritual exaltation.

The Holy Qur'an affirms his righteousness, but it is a pity that his prophecies are strongly criticized by the Jews and we have no answer to their criticism. We accept him sincerely as a true Prophet because the Holy Qur'an so affirms; we have no other proof of his Prophethood. The Christians exalt him to godhood while there is little proof even of his Prophethood.

(I'jaz-e-Ahmadi, Ruhani Khaza'in, vol. 19, pp. 120-121)

If we were to rely solely upon the available record, it would not be possible to establish the Prophethood of Jesus. On the contrary, he would be charged with falsehood and imposture. For instance, he whom he represented as the Prophet Elias denied that he was Elias. But as the Holy Qur'an affirms the Prophethood of Jesusas, we believe in him as such and regard his rejection as patent disbelief.

(Dia-ul-Haq, Ruhani Khaza'in, vol. 9, pp. 303-304)

Jesus (peace be upon him) has been a victim of the misguided in a strange manner. During his lifetime the disbelieving Jews called him an infidel, liar, deceiver and impostor and denied his spiritual exaltation. When he died, those who were inclined towards the worship of man deified him. The Jews denied his spiritual exaltation and were countered with the doctrine of his physical ascent to heaven. Previous Prophets were exalted to heaven spiritually after they had died, but Jesus was declared to be seated in heaven bodily in his clothes and with all human qualities while he was still alive. This was a reply to his persistent rejection by the Jews and their denial of his spiritual exaltation, but it was an altogether absurd reply.

[Brahin-e-Ahmadiyyah, part V, Ruhani Khaza'in, vol. 21, p. 57].

A certain person named Hidayatullah has published a pamphlet in which he has accused me of denying the miracles of Jesusas. In doing so, he has sought support from some paragraphs of my book Izala-e-Auham. Remember, such people are the victims of their own short sightedness and lack of intelligence. I do not deny the miracles of Jesus (peace be on him); there is no doubt that he did work some miracles. The Gospel accounts of The Messiah and his Second Coming & those miracles raise certain doubts about them, for instance, the reference to a certain pool, whose water possessed healing qualities, and the repeated

Continued on page 5

Darsul Hadith

On Steadfastness and Righteousness

Ata Ibn Abi Rabah relates that Ibn Abbas said to him: Shall I show you a woman from among the dwellers of Paradise? He said: Certainly. Ibn Abbas then pointed to an ebony coloured woman and said: This woman came to the Holy Prophet and said: Messenger of Allah, I suffer from epilepsy and when I have a fit my body is exposed. Please pray to Allah for me. He said: If you choose to be steadfast this affliction, you will gain Paradise, but if you so wish I shall pray that Allah may heal you. She said: I shall be steadfast, but please pray that my body may not be exposed. He prayed accordingly *(Bokhari and Muslim)*.

Khubaib ibn Arat relates: We complained to the Holy Prophet of the increasing persecution inflicted upon us by the disbelievers of Mecca. He was reclining in the shade of the Ka'a ba, having made a pillow of his cloak. We submitted: \Vhy do you not supplicate for help for us? Why do you not pray for us? He made answer: From among those who have gone before you a man would be caught and held in a pit dug for him in the earth and he would then be sa wn in two with a saw placed over his head, or his flesh would becombed away from his bones with iron combs but none of this would wean hint a way from his faith. Allah will surely bring this matter to its consunuuation till a rider will proceed from Sana'a to Hadhramaut fearing nothing save Allah and the hazard of the wolf concerning his sheep. But you are in too much of a hurry *(Bokhari)*.

Anas relates that the Holy Prophet said: When Allah decrees good for a servant of His He afflicts him quickly in this world, and if He decrees evil for him He does not hasten to call him to account for his sillS in this world but takes him to task on the Da y of Judgment. He also said: High reward is for high endeavour; and when Allah, the Exalted, loves a people., he puts them to trial. Then for him who accepts the affliction cheerfully is His ple.asure, and for him who evades or shirks it is His wrath *(Timlidhi)*.

Abu Hurairah relates that the Holy Prophet said: A believer male or female continues to be tried in respect of self, children, and property till he or she faces Allah, the Exalted, in a state in which all his or her sins have been wiped out *(Tirmidhi)*.

Ibn Mas'ud relates that the Holy Prophet said: After I am gone you will experience discrintination and will observe things that you will disapprove. Someone asked: Messenger of Allah, what do you command us we should do in such case? He said: Discharge your obligations and supplicate Allah for your rights *(Bokhari and Muslim)*.

Usyad ibn Huzair relates that a person among the Helpers said to the Holy Prophet: Will you not appoint me to public office as you have appointed to So and So? He replied: You will experience discrimination after I am gone, but be steadfast till you meet me in Paradise *(Bokhari and Muslim)*.

Abdullah ibn Abi Aufa relates that the Holy Prophet was on a campaign and while waiting for the sun to decline he stood up and addressed his companions: Do not desire fighting and keep supplicating Allah for security. But when you are confronted with the enemy be steadfast and remember that Paradise is under the shade of the swords. Then he supplicate.d:Allah, Revealer of the Book, Driver of Clouds, Vanquisher of Hosts, vanquish them and help us overcome them *(Bokhari and Muslim)*.



Writings of the Promised Messiah عليه السلام

Advent of Holy Prophet صلى الله عليه وسلم is like the Coming of God Almighty

If it is asked that if the Messiah and I have attained to this rank then what rank is left for our lord and master, the best of the Messengers, Khatam-ul-Anbiya', Muhammad, the chosen one [peace and blessings of Allah be on him] the answer is that it is a high and exalted rank which is special to him, the appreciation of which is not possible for anyone else, let alone that any one else should be able to achieve it....

The degrees of nearness to God and love of God from the point of view of spiritual rank are of three types. The lowest degree, and even that is very high, is that the fire of Divine love should warm the heart possibly to such a degree that the warmed heart might acquire the qualities of fire, but that it should lack the brightness of the fire.

When the flame of God's love falls upon this degree of love the warmth generated by that flame in the soul is described as contentment and satisfaction and is sometimes named an angel.

The second degree of love is where the fire of Divine love, which is generated by the union of two loves, warms the heart to such a degree that it produces a brightness which is not inflammatory. It is described as Ruh-ul-Qudus—the Holy Spirit.

The third degree of love is where a burning flame of Divine love falls on the eager ribbon of human love and sets it afire and, assuming control of all its particles makes it a complete and perfect manifestation of itself. In this condition the fire of Divine love not only bestows a brightness upon the human heart, but simultaneously the whole being is set on fire and its flames illumine the surroundings like the bright day, and no darkness is left and the whole of the being is converted into fire with all its full qualities. This condition which is created by the union of the two loves like a flaming fire is known as Ruhul-Amin, the Spirit of Security, for it bestows security against every darkness and is free from every opaqueness.

It is also called the strong faculty, for it is the most powerful revelation, stronger than which cannot be imagined. It is also called the high horizon, inasmuch as it is the manifestation of the highest form of revelation. It is also described as: He saw what he saw; for an appreciation of this condition is beyond the imagination or thinking of the whole of creation. This condition has been bestowed upon only one human being who is the perfect man with whom the whole human system has come to an end and the circle of human capacities has been perfected. In truth, he is the highest point of the extended line of God's not only bestows a creation which is the ultimate of all grades of exaltation. Divine Wisdom having started the creation from the

lowest point carried it to this highest point, the name of which is Muhammad صلی اللہ علیہ وسلم and the meaning of which is greatly praised, that is to say, the manifestation of perfect excellences. As by his nature the station of this Prophetsa was at the highest, so externally also he was bestowed revelation and love at the highest level. This is the high station which neither Jesus nor I can reach; its name is the station of getting together and the station of perfect Unity. The previous Prophets who have prophesied the advent of the Holy Prophet صلی اللہ علیہ وسلم have mentioned this station. As the station of Jesus and myself is such that metaphorically it can be described as sonship, in the same way, the station of the Holy Prophet صلی اللہ علیہ وسلم is so grand that past Prophets have metaphorically described the appearance of the Holy Prophet صلی اللہ علیہ وسلم as the appearance of God Almighty and **his coming has been described as the coming of God Almighty.**

[Taudih-e-Maram, Ruhani Khaza'in, Vol. 3, pp. 62-64]

Continuation from page 2

Dars-ul-Quran

affirmation of Jesusas himself that he was not a worker of miracles. Yet we are not concerned with the Gospel; the Holy Qur'an shows that he had been vouchsafed some signs. It is, however, a mistake on the part of our careless divines that they attribute certain qualities to Jesus wherby he used to fashion, like the Creator of the universe, the frame of a bird and made it alive by breathing into it so that it flew away, and he revived the dead with the touch of his hand, and he had knowledge of the unseen, and he did not suffer death and he is present in heaven in his physical body. If all that is attributed to him were true, then there would be no doubt about his being the knower of the unseen and reviver of the dead. If, on these premises, a Christian were to argue that Jesus was God on the basis of the proposition that the existence of the qualities of a thing is proof of the existence of the thing itself, then what answer would the Muslims give to such a claim? It would be a misinterpretation of the Holy Qur'an to affirm that these miracles occurred as a result of prayer.

The Holy Qur'an does not mention any prayer in connection with the flight of something that was fashioned in the shape of a bird and was breathed into, nor does it state that such a shape became alive. It is not permissible to add something to the Divine Word from oneself. This was the kind of perversion on account of which the Jews were cursed. Ma'alim-ut-Tanzil and several other commentaries only state that those shapes flew for a short while and then fell to earth. As there is no proof that they possessed life, we can only assume that they were figures made out of clay which flew about like toys by some human contrivance and under the spiritual influence of a Prophet; for, an affirmation of true creation on the part of Jesus would amount to a grave mischief and an association of partners with God. If all that is desired is proof of a miracle it is enough of a miracle for a lifeless thing to fly about for a short while. If it is alleged that any verse of the Holy Qur'an affirms that the shape of clay was invested with life or that there is historical proof that those shapes became alive and laid eggs and hatched birds and many of their race are in existence today, then a proof must be produced of such assertions. The Holy Qur'an affirms that even if the whole world joined together to create a fly it would not be able to do so, because in such a case it would become God's partner in creation. It would be equally absurd to affirm that God Almighty had permitted him to create birds. This would be preposterous, as there is no contradiction in the Word of God, and He does not bestow such permission upon anyone. God Almighty did not bestow upon the Holy Prophet صلی اللہ علیہ وسلم ermission to create even a fly. Then how could the son of Mary obtain such permission? Fear God, and do not seek to convert allegory into physical reality.

[Shahadat-ul-Qur'an, Ruhani Khaza'in, vol. 6, pp. 372-374, footnote]



Importance of Reciting Durood Sharif

exracts from Friday Sermon delivered on 05.09.2003

BY HADHRAT KHALIFATUL MASIH V أیدہ اللہ تعالیٰ بنصرہ العزیز

After reciting Surah Al Fatihah, Huzur أیدہ اللہ تعالیٰ بنصرہ العزیز recited the following verse:

اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا

"Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace." (33:57)

Huzur أیدہ اللہ تعالیٰ بنصرہ العزیز expounded upon the importance of reciting the Durood Sharif in his sermon today. He explained that the Holy Prophet is not the one who is in need of our prayers. Allah Almighty has bestowed His bountiful mercy upon us and shown us the way for our prayers to be accepted by the recitation of the Durood and its recitation has been made a vessel to gain closeness to Allah. If we do not adopt this method and take advantage of it, then all our worship is in vain because Allah has created this universe for the service of the Holy Prophet.

Huzur أیدہ اللہ تعالیٰ بنصرہ العزیز explained an extract of the Promised Messiah علیہ السلام who also emphasized greatly on the recitation of the Durood. Huzur أیدہ اللہ تعالیٰ بنصرہ العزیز said that first of all, it must be clearly stated that the Holy Prophet does not need our prayers and salutations. We must not think that the elevated status he has achieved is because of our invocations and prayers. The Holy Prophet has already been chosen as the dear Prophet of Allah and has gained the love of Allah. There is profound wisdom hidden in the injunction of reciting the Durood excessively. When a person prays invokes blessings of Allah on another person solely because of his sheer love and affection for that person with the purest of intentions, then that person becomes deserving of receiving the same blessings for himself. For example, in terms of worldly relationships, we can look at the bond that exists between a mother and her child. When a child begins to explore the world on his own for the first time in his infancy and finds any morsel of food, he tries to feed those morsels to the mother by placing them in her mouth. Although these morsels do not satiate the mother's hunger, this act is a mere display of innocent and profound love the child has for his mother, and in return, the mother loves her child even more passionately than ever before. Similar is the case of the person who selflessly prays for another due to his love for him, and therefore becomes deserving of those blessings for himself. When two persons are united in this bond of love as a result of prayers, Allah sends His bountiful blessings on both, the one who prays, and the one who is being prayed for, the only condition being that the prayers are earnest and sincere and done with the purest of intentions.

Huzur أیدہ اللہ تعالیٰ بنصرہ العزیز also mentioned several incidents from the life of the Promised Messiah علیہ السلام who received many blessings from Allah due to his extensive recitation of the Durood. One night the Promised Messiah علیہ السلام, dreamt that heaps of lights were entering his abode symbolizing that blessings of Allah were being sent on him as a result of his invocations on the Holy Prophet. The Promised Messiah علیہ السلام says that in order to gain closeness to Allah, one must pass through many struggles and difficulties. To ease this path towards Him, Allah has shown the believers a way they can reach Him effortlessly, and that is to recite the Durood because the only way towards Him is

through His Prophet.

In a Hadith, Hazrat Ibn Mas'ud رضي اللہ عنہ is reported to have heard the Prophet صلی اللہ علیہ وسلم said, "The people nearest to me on the Day of Judgment will be the ones most conscientious in invoking blessings upon me." *(Tirmidhi)*

In another Hadith narrated by Hazrat Abdullah ibn Amr ibn al-'Asra, it is reported that the Holy Prophet said: When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah: then beg from Allah al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's Servants, and I hope that I may be that one. If anyone who asks that I be given the Wasilah, he will be assured of my intercession. (Muslim)
In a Hadith narrated by Hazrat Abu Bakr رضي اللہ عنہ, he is reported to have said that invoking blessings on the Holy Prophet (reciting the Durood) is a means of expiation of sins and purification of the self.
Huzur أيده الله تعالى بنصره العزيز said that such invocations should be performed in a beautiful manner; not like those who rotate the rosary in their hands swiftly. These people do not invoke blessings for the sake of pleasing Allah but to show their righteousness off to others.

Huzur أيده الله تعالى بنصره العزيز mentioned the proper ways of reciting the Durood. He instructed that Durood should be offered repeatedly and excessively. He also explained that the injunction of reciting Durood to gain blessings is a favour from Allah; He has shown us a way to reach Him and has provided a way for believers to gain His pleasure. In another Hadith, narrated by Hazrat Umar ibn al-Khattab رضي اللہ عنہ, the Holy Prophet is reported to have said: "The supplication is stopped between Heaven and Earth and none of it ascends till you invoke blessing on your Prophet." *(Tirmidhi)*

Huzur أيده الله تعالى بنصره العزيز also mentioned that the Companions of the Holy Prophet realized the importance of reciting Durood and their love for the Holy Prophet compelled them to excel amongst one in another in invoking Durood upon the Prophet.

In a Hadith narrated by a Companion of the Holy Prophet, it has been recorded as follows: "I (the companion) said to the Prophet: 'O Messenger of Allaha صلی اللہ علیہ وسلم I invoke Allah's peace and blessings upon you copiously; how much time should I earmark for this?' He said: 'As much time as you think proper.' I submitted: 'A quarter of my time?' He said: 'As much you wish; but it would be better for you, if you could devote more time.' I said: 'Half of my time?' He said: 'Whatever you wish; but it would be (still) better for you, if you were to increase it.' Then I said: 'Two-third of my time?' He said: 'As much you wish; but it would be (still) better for you if you were to increase it.' I said: 'Shall I devote all my time (supplications) to reciting Salat (benediction) on you? He said: 'Then it will take care of all your worries and your sins will be forgiven.' (Tirmidhi)

Huzur أيده الله تعالى بنصره العزيز also mentioned that Hazrat Mufti Mohammad Sadiq Sahib رضي اللہ عنہ used to feel great pleasure in invoking the Durood upon the Holy Prophet and one day he came across a Hadith in which the importance and excellence of reciting the Durood was described. After reading that Hadith, it was the intense desire of Hazrat Mufti Mohammad Sadiq Sahib رضي اللہ عنہ to increase his invocations of the Durood to the extent that all his supplications became solely the recitation of the Durood. At one occasion, when he was visiting Qadian, he mentioned to the Promised Messiah علیہ السلام that all his supplications consisted of reciting the Durood, upon which the Promised Messiah علیہ السلام expressed his happiness. After that, Hazrat Mufti Mohammad Sadiq Sahib رضي اللہ عنہ continued his practice ever more intensely to recite only the Durood during his supplications.

Hazrat 'Abdurrahman ibn 'Auf رضي اللہ عنہ relates that the Messenger of Allah went out once and he followed him until he entered a grove of palm trees and prostrated. His prostration was so long that 'Abdurrahman feared that Allah had taken his soul. 'Abdurrahman came to look at him and he raised his

head and said: "What is wrong, Abdurrahman'?" Abdurrahman mentioned what had happened, and he said: "Gabrielas came to me" and said: 'Shall I not give you glad tidings'? Allah says to you, whoever prays upon you, I pray upon him. Whoever salutes you, I salute him.' Therefore, I prostrated to Allah in thanks."

Huzur أیدہ اللّٰہ تعالیٰ بنصرہ العزیز again reminded us that the Promised Messiah علیہ السلام emphasized the recitation of the Durood, but he did not specify how many times the Durood should be recited; however, the emphasis was laid upon how the Durood should be recited with intense feelings of love and zeal for the Holy Prophet and it should be recited frequently and excessively.

Another Hadith records the Holy Prophet said: "Among the most excellent of your days is Friday; on this day Adam was created, and he died on the same day, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets." *(Abu Dawood)*

Huzur أیدہ اللّٰہ تعالیٰ بنصرہ العزیز recounted many other incidents from Ahadith and the life of the Promised Messiah علیہ السلام that highlight the significance of reciting Durood. In the end, Huzur أیدہ اللّٰہ تعالیٰ بنصرہ العزیز urged all members of the Jamaat to invoke the Durood with all the accompanying etiquettes required to recite the Durood and prayed that Islam prevails over the enemies and Allah may grant us victory, Ameen.



Tabligh Waqfe Arzi in Spain.



Following Huzoor e Aqdas (aba) Friday Sermon in Spain regarding Tabligh, many of you asked about Tabligh Waqfe Arzi in Spain.
I am pleased to inform you that Huzoor e Aqdas (aba) has graciously granted permission for this Tabligh project.

Qiadat Tabligh of Majlis Ansarullah UK is starting 'Tabligh Waqfe Arzi in Spain'
Those who want to participate in this will be self funding their Waqfe Arzi.

Any ansar brother who would like to participate
Please contact me or your local Zaeem for further details

Wassalam
Shakil Ahmad Butt
Serving as Qaid Tabligh

مَیں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا۔

I shall cause thy message to reach the corners of the earth

Divine Revelation to Hadhrat Promised Messiah علیہ الصلوٰۃ و السلام



Comparative Religious Teachings on

WAR AND PEACE

Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (1889-1965) May God be pleased with him
Second Successor to the Promised Messiah, peace be on whom.

TEACHINGS OF JUDAISM AND CHRISTIANITY ABOUT WAR

... The question ... arises - Can it ever be right to fight for a faith? Let us, therefore, turn to this question.

The teaching of religion on the subject of war takes different forms... Moses is commanded to enter the land of Canaan by force, to defeat its population and to settle his own people in it (Deut. 20:10-18). In spite of this teaching in the Book of Moses, and in spite of its reinforcement by practical example of the Prophet Joshua, David and others, Jews and Christians continue to hold their Prophets in reverence and to regard their books as the Books of God.

At the end of the Mosaic tradition, we had Jesus who taught:

But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also (Matthew 5-39).

Christians have often cited this teaching of Jesus and argued that Jesus preached against war. But in the New Testament, we have passages which purport to teach quite the opposite. One passage, for instance, says:

Think not that I am come to send peace on earth: I came not to send peace, but a sword (Matthew 10:34).

And another passage says:

Then, said he unto them. But now, he that hath a purse let him take it, and likewise his scrip and he that hath no sword, let him sell his garment, and buy one (Luke 22:36).

Of the three verses the last two contradict the first. If Jesus came for war, why did he teach about turning the other cheek? It seems we have either to admit a contradiction in the New Testament, or we have to explain one of the contradictory teachings in a suitable manner. We are not concerned here with the question whether turning the other cheek can ever be practicable. We are concerned only to point out that, throughout their long history, no Christian people have ever hesitated to make war. When Christians first attained to power in Rome, they took part in wars both defensive and aggressive. They are dominant powers in the world today, and they continue to take part in wars both defensive and aggressive. Only now the side which wins is canonized by the rest of the Christian world. Their victory is said to be the victory of Christian civilization. Christian civilization has come to mean whatever tends to be dominant and successful. When two Christian powers go to war, each claims to be the protector of Christian ideals. The power which wins is canonized as the true Christian power. It is true however, that from the time of Jesus to our time,

Christendom has been involved and indications are that it will continue to remain involved in war. The practical verdict of the Christian peoples, therefore, is that war is the real teaching of the New Testament, and that turning the other cheek was either an opportunist teaching dictated by the helplessness of early Christians, or it is meant to apply only to individuals, not to States and peoples.

Secondly, even if we assume that Jesus taught peace and not war, it does not follow that those who do not act upon this teaching are not holy and honoured. For Christendom, has ever, revered exponents of war such as Moses, Joshua and David. Not only this, the Church itself has canonized national heroes who suffered in wars. They were made saints by the Popes.

THE QURAN ON WAR AND PEACE

The teaching of Islam is different from both these teachings. It strikes a mean between the two. Islam does not teach aggression as did Moses. Nor does it, like present-day (and presumably corrupt) Christianity, preach a contradiction. It does not ask us to turn the other cheek and at the same time to sell our clothes to buy a sword. The teaching of Islam fits into the natural instincts of man, and promotes peace in the only possible way.

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on which the Prophet صلی اللّٰہ علیہ وسلم based his own policies and his practice. The Prophet صلی اللّٰہ علیہ وسلم suffered continuously and consistently at Mecca but did not fight the aggression of which he was an innocent victim. When he escaped to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defence of truth and freedom of belief.

We quote below the passages in the Quran which bear on the subject of war.

(1) In 22:40-42 we have:

Permission to fight is given to those against whom war is made, because they have been wronged-and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said, "Our Lord is Allah"-And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.

The verse purports to say that permission to fight is given to the victims of aggression. God is well able to help the victims-those who have been driven out of their homes because of their beliefs. The permission is wise because, if God were not to repel the cruel with the help of the righteous, there would be no freedom of faith and worship in the world. God must help those who help to establish freedom of worship. It follows that fighting is permitted when a people have suffered long from wanton aggression when the aggressor has had no cause for aggression and he seeks to interfere with the religion of his victim. The duty of the victim, if and when he attains to power, is to establish religious freedom and to protect all religions and all religious places. His power is to be used not for his own glorification, but for the care of the poor, the progress of the country and the general promotion of peace. This

teaching is as unexceptionable as it is clear and precise. It proclaims the fact that early Muslims took to war because they were constrained to do so. Aggressive wars were forbidden by Islam. Muslims are promised political power, but are warned that this power must be used not for self-aggrandizement, but for the amelioration of the poor and the promotion of peace and progress.

(2) In (2:191-194) we have:

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you, then fight them: such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.

Fighting is to be for the sake of God, not for our own sake or out of anger or aggrandizement, and even fighting is to be free from excesses, for excesses are displeasing to God. Fighting is between parties of combatants. Assaults on individuals are forbidden. Aggression against a religion is to be met by active resistance, for such aggression is worse than bloodshed. Muslims are not to fight near the Sacred Mosque, unless an attack is first made by the enemy. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. But if the enemy attacks, Muslims are free to reply, this being the just reward of aggression. But if the enemy desists, Muslims must desist also, and forgive and forget the past. Fighting is to continue so long as religious persecution lasts and religious freedom is not established. Religion is for God. The use of force or pressure in religion is wrong. If the Kafirs desist from it and make religion free, Muslims are to desist from fighting the Kafirs. Arms are to be taken up against those who commit excesses. When excesses cease, fighting must cease also. Categorically, we may say, the verses teach the following rules:

• War is to be resorted to only for the sake of God and not for the sake of any selfish motives, not for aggrandizement or for the advancement of any other interests.
• We can go to war only against one who attacks us first.

• We can fight only those who fight against us. We cannot fight against those who take no part in warfare.

• Even after the enemy has initiated the attack, it is our duty to keep warfare within limits. To extend the war, either territorially or in respect of weapons used, is wrong.

• We are to fight only a regular army charged by the enemy to fight on his side. We are not to fight others on the enemy side.

• In warfare immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.

• If the enemy uses a place of worship as a base for attack, then Muslims may return the attack. No blame will attach to them if they do so. No fighting is allowed even in the neighbourhood of religious places. To attack religious places and to

destroy them or to do any kind of harm to them is absolutely forbidden. A religious place used as a base of operations may invite a counter-attack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.

• If the enemy realizes the danger and the mistake of using a religious place as a base, and changes the battle-front, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence Muslims must change their battle-front as soon as the enemy does so.

• Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free and interference with it is no longer permitted and the enemy declares and begins to act accordingly, then there is to be no war, even if it is the enemy who starts it.

(3) In 8:39-41 we have:

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. And if they turn their backs, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper.

That is to say, wars have been forced upon Muslims. But if the enemy desists, it is the duty of Muslims to desist also, and forgive the past. But if the enemy does not desist and attacks Muslims again and again, then he should remember the fate of the enemies of earlier Prophets. Muslims are to fight, while religious persecution lasts, and so long as religion is not for God and interference in religious matters is not abandoned. When the aggressor desists, Muslims are to desist also. They are not to continue the war because the enemy believes in a false religion. The value of beliefs and actions is well known to God and He will reward them as He pleases. Muslims have no right to meddle with another people's religion even if that religion seems to them to be false. If after an offer of peace the enemy continues to make war, then Muslims may be sure of victory even though their numbers are small. For God will help them and who can help better than God?

These verses were revealed in connection with the Battle of Badr. This battle was the first regular fight between Muslims and disbelievers. In it Muslims were the victims of unprovoked aggression. The enemy had chosen to disturb the peace of Medina and of the territory around. In spite of this, victory went to the Muslims and important leaders of the enemy were killed. To retaliate against such unprovoked aggression seems natural, just and necessary. Yet Muslims are taught to stop fighting as soon as the enemy ceases it. All that the enemy is required to concede is freedom of belief and worship.

(4) In 8:62-63 we have:

And if they incline towards peace, incline thou also towards it and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is who has strengthened thee with His help and with the believers.

That is to say, if in the course of a battle the disbelievers at any time incline towards peace, Muslims are to accept the offer at once and to make peace. Muslims are to do so even at the risk of being deceived. They are to put their trust in God. Cheating will not avail against Muslims, who rely on the help of God. Their victories are due

not to themselves but to God. In the darkest and most difficult times, God has stood by the Prophet صلى الله عليه وسلم and his followers. So will He stand by them against the cheats. An offer of peace is to be accepted. It is not to be rejected on the plea that it may only be a ruse with which the enemy seeks to gain time for a fresh attack.

The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet صلى الله عليه وسلم signed at Hudaibiya. The Prophet صلى الله عليه وسلم is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the ground that the enemy was the aggressor and had committed excesses, or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable.

(5) In 4:95 we have:

O ye who believe! When you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer." You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His favour on you; so do make proper investigation. Surely, Allah is well aware of what you do.

That is to say, when Muslims go out for war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest. If Muslims turn down proposals of peace, they will not be fighting for God, but for self-aggrandizement and worldly gain. Just as religion comes from God, worldly gain and glory also come from Him. Killing is not to be the aim. One whom we wish to kill today may be guided tomorrow. Could Muslims have become Muslims if they had not been spared? Muslims are to abstain from killing because lives spared may turn out to be lives guided. God is well aware of what men do and to what ends and with what motives they do it.

The verse teaches that even after war has begun; it is the duty of Muslims to satisfy them that the enemy is bent upon aggression. It often happens that no aggression is intended but that out of excitement and fear the enemy has started preparations for war. Unless Muslims are satisfied that an aggressive attack has been planned by the enemy, they are not to go to war. If it turns out, or if the enemy claims, that his preparations are for self-defence, Muslims are to accept the claim and desist from war. They are not to argue that the enemy preparations point to nothing but aggression; maybe he intended aggression, but his intention has changed. Are not intentions and motives continually changing? Did not enemies of Islam become friends?

(6) On the inviolability of treaties the Quran says clearly:

Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous (9:4).

Pagans, who enter into a pact with Muslims, keep the pact and do not help the enemy against Muslims, are to have reciprocal treatment from Muslims. Piety requires that Muslims should fulfil their part of a pact in the letter as well as the spirit.

(7) Of an enemy at war with Muslims who wishes to study the Message of Islam, the

Quran orders:

And if anyone of the idolaters asks protection of thee, grant him protection, so that he may hear the word of Allah: then convey him to his place of security. That is because they are a people who have no knowledge (9:6).

That is to say, if any of those at war with Muslims seek refuge with Muslims in order to study Islam and ponder over its Message, they are to have refuge with Muslims for such time as may be reasonably necessary for such a purpose.

(8) Of prisoners of war, the Quran teaches:

It does not behove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty, Wise (8:68).

That is to say, it does not become a Prophet to make prisoners of his enemy save as a result of regular war involving much bloodshed. The system of making prisoners of enemy tribes without war and bloodshed practiced until-and even after-the advent of Islam, is here made unlawful. Prisoners can be taken only from combatants and after a battle.

(9) Rules for the release of prisoners are also laid down. Thus we have:

Then afterwards either release them as a favour or by taking ransom-until the war lays down its burdens (47:5).

The best thing, according to Islam, is to let off prisoners without asking for ransom. As this is not always possible, release by ransom is also provided for.

(10) There is provision for prisoners of war who are unable themselves to pay, and who have none who can or will pay, for their release. Often, relations are able to pay, but do not, because they prefer to let their relations remain prisoners-possibly with the intention of misappropriating their property in their absence. This provision is contained in the Quran:

And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon You (24:34).

That is, those who do not deserve to be released without ransom but who have no one to pay ransom for them-if they still ask for their freedom-can obtain it by signing an undertaking that, if allowed to work and earn, they will pay their ransom. They are to be allowed to do so, however, only if their competence to work and earn is reasonably certain. If their competence is proved, they should even have financial help from Muslims in their effort to work and earn. Individual Muslims who can afford to do so should pay; or, public subscription should be raised to put these unfortunates on their feet.

The passages from the Quran which we have quoted above contain the teaching of Islam on the subject of war and peace. They tell us in what circumstances, according to Islam, is it right to go to war and what limits have to be observed by Muslims when they make war.

THE PROPHET'S صلى الله عليه وسلم PRECEPTS ABOUT WAR

Muslim teaching, however, does not consist only of precepts laid down in the Quran. It also includes the precepts and example of the Prophet صلى الله عليه وسلم. What he did or what he taught in concrete situations is also an essential part of the Islamic teaching. We append here some sayings of the Prophet صلى الله عليه وسلم on the subject of war and peace.

- Muslims are forbidden altogether to mutilate the dead *(Muslim)*.
- Muslims are forbidden to resort to cheating *(Muslim)*.
- Children are not to be killed, nor women *(Muslim)*.
- Priests and religious functionaries and religious leaders are not to be interfered with *(Bukhari)*.
- The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view *(Abu Dawud)*.
- When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk *(Muslim)*.
- A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- No disfigurement of face is to be permitted *(Bukhari and Muslim)*.
- The least possible losses should be inflicted upon the enemy (*Abu Dawud)*.
- When prisoners of war are put under guard , those closely related should be placed together *(Abu Dawud)*.
- Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own *(Tirmidhi)*.
- Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored *(Abu Dawud, Kitab al-Jihad)*.
- If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
- When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself *(Bukhari)*.

The Holy Prophet صلى الله عليه وسلم was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules, would fight not for God but for his own mean self *(Abu Dawud)*.

Hadhrat Abu Bakr رضي الله عنه, the First Khalifa of Islam, supplemented these commands of the Prophet صلى الله عليه وسلم by some of his own. One of these commands appended here also constitutes part of the Muslim teaching:

- Public buildings and fruit-bearing trees (and food crops) are not to be damaged *(Mu'attaa)*.

From the sayings of the Prophet صلى الله عليه وسلم and the commands of the First Khalifa of Islam it is evident that Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil. As we have said before, the principles which Islam teaches are not pious precepts only; they have their practical illustration in the example of the Prophet صلى الله عليه وسلم and the early Khulafa of Islam. As all the world knows, the Prophet صلى الله عليه وسلم not only taught these principles; he practiced them and insisted on their observance.

Turning to our own time we must say that no other teaching seems able to solve the problem of war and peace. The teaching of Moses is far from our conceptions of justice and fair play. Nor is it possible to act upon that teaching today. The teaching of Jesus is impracticable and has ever been so. Never in their history have Christians tried to put this teaching into practice. Only the teaching of Islam is practicable; one which has been both preached and practiced by its exponents, and the practice of which can create and maintain peace in the world.

(Life of Muhammad, pp. 95-105,)

Islamic Concept of the State

by Sir Muhammad Zafrulla Khan

The following address was delivered on 28th September, 1979, at the Zurich Mosque, Switzerland, by Muhammad Zafrulla Khan who was an eminent statesman who served as Foreign Minister of Pakistan, President of the General Assembly's seventeenth session of the United Nations and Judge and President of the International Court of Justice at the Hague, Holland.

I am deeply grateful to the conveners of this Conference for the great honour they have done in calling me to address the Conference on the Islamic Concept of the State.

In Islam, the basic concept is that sovereignty over the universe belongs to God, but that mankind, God's vicegerents, are vested with authority in certain spheres, as a trust, for which they are answerable and accountable to God. The Holy Prophet has said: everyone of you is a steward, and everyone of you is accountable for that which is committed to his care.

As God's sovereignty extends over the universe, the ultimate ideal of a state in Islam is a universal federation, or confederation of autonomous states, associated together for upholding freedom of conscience, for the maintenance of peace, and for cooperation in promoting human welfare throughout the world. In pursuit of this ideal, the Islamic State, established by the Holy Prophet, spread rapidly westward through Egypt and North Africa to Spain, and eastward through Iraq, Iran, and Central Asia to the confines of China. It instituted a single citizenship entailing overall allegiance to a single head of state, the Khalifa, who was guardian of the Pax Islamica and was responsible for the welfare of all sections of the vast populations united and inspired by common ideals. With the decline of moral and spiritual values, the ideal was neglected. The central authority weakened progressively until allegiance to the Khalifa was reduced to a mere formality and local rulers became independent.

A study of the Holy Quran reveals that it contemplates two types of states, having the same ideals and objectives, but differing with regard to the scope of the authority of the state and the manner of its establishment. The ideal again is a state in which the head of state exercises authority in both secular and spiritual spheres. The Holy Quran says:

Allah has promised to those among you who believe and act righteously, that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion, which He has chosen for them; and that He will surely grant them security and peace in place of their fear. They will worship Me and will not associate anything with Me. Then whoso disobeys thereafter, they will be the rebellious ones. (24:56)

The office of Khalifa is elective. He may be elected directly or, as happened in the case of Hadhrat Umar, the Second Khalifa of the Holy Prophet, he may be nominated by his predecessor, the nomination being subject to approval by the people after the death of the nominating Khalifa.

The Khalifa holds office for life. He is not permitted to abdicate, and cannot be called upon to do so. He must devote his whole time, all his faculties, and his full capacity to the service of the people. He is bound by the ordinances of Divine law and by the principles on which they are based. He must carry them out both in the letter and in the spirit, and see that they are put into effect within the state in the most beneficent manner possible.

The Khalifa must decide questions of policy and all major questions of administration after consultation with the chosen representatives of the people, both

for the purpose of informing himself, in arriving at a decision, with regard to the matter in hand, and also in order to train the representatives in the conduct of public affairs (3:160). Indeed, the administration of public affairs through appropriate consultation of competent persons is mentioned as a characteristic of Muslims (42:39). On the part of the people, cooperation with, and obedience to, those set in authority and entrusted with the conduct of public affairs is a duty which is as obligatory as the duty of obedience owed to God and to His Messenger (4:60).

The institution of Khilafat thus partakes of both a secular and religious character. The Khalifa is the chosen representative of the people, and he has promise of Divine support so long as the institution maintains the character with which the Quran invests it, and does not merely bear the title, as has unfortunately so often happened in the history of the Muslim peoples.

The other type of state is that in which also the head of state is a representative of the people, with duties and responsibilities corresponding to that of the Khalifa; but with regard to his tenure of office, the scope of his authority, and the limitations upon it, he is bound by the provisions of the Constitution in conformity with which he is elected to office and which he must uphold. In his case, also, the emphasis is upon his role as a representative of the people. The Holy Quran says:

Allah commands you to entrusts authority into the hands of those who are best fitted to discharge it. (4:59)

It is thus clear that sovereignty in this context is vested in the people. They are commanded to entrust it to those who are best fitted to discharge the responsibilities attached to it. The exercise of the franchise for the purpose of electing representatives for the discharge of the various responsibilities of the state is thus elevated to a sacred trust. The verse continues: And when you are called upon to judge between, or exercise authority over the people, you must do so equitably and with justice. These two obligations, the one laid upon the people to choose their representative wisely, and the other laid upon those who are chosen to exercise their authority equitably and with justice, are the very essence of good administration. The verse concludes: Surely, excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing. This implies that the Muslims might, from time to time, be tempted to depart from these two fundamental principles, and to try other experiments, but they are warned that what Allah has admonished them with is alone the most excellent and the most beneficent method by which these responsibilities might be discharged. Allah would watch the discharge of these responsibilities, and those upon whom they are laid would be accountable to Him.

The head of a Muslim state is immune against judicial action in respect of the discharge of his public duties, but in respect of obligations undertaken by him in his private capacity as a citizen, he enjoys no privilege, and is subject to the same judicial process that is applicable to all other citizens.

The duties of the Islamic State are no different from those of any other enlightened state or ruler, but they must be conceived and discharged in the spirit which Islam seeks to infuse into all institutions. This is concisely expressed in the admonition of the Holy Prophet. Every one of you is a steward, and is responsible and accountable for that which is committed to his care. The sovereign is responsible and accountable for his people, every man is responsible and answerable for the members of his family, every woman is responsible and answerable for her home and children, and every servant is responsible and answerable for the property of his master that is in his charge.

Islam regards the state as a shepherd put in charge of a flock, and as a shepherd is bound to protect and look after the flock and provide for all its needs – keeping the sheep from straying, guarding them from the prowling wolf, feeding and housing them, protecting them against pestilence and disease – so it is the duty

of the Islamic State to safeguard the people against dissension, disorder, disturbance, and oppression; to secure them from attacks from outside, and to make provision for all their intellectual and material needs. A principal duty of the Islamic State is to safeguard the security of the state, and to maintain its defence arrangements in proper condition (3:201).

Islam pioneered the first effective concept of the welfare state. The dignity of labour was emphasised. The Holy Prophet, on one occasion, held the calloused hands of a labourer between his own soft palms, and massaging them gently, observed: These hands are very dear to God. Islam laid down that it was the duty of the Muslim State to ensure the provision of the average necessities of life for all its citizens. This is regarded as the minimum requirement of a beneficent social organisation (20:119-120).

On one occasion, Hadhrat Umar, during his tenure of the office of Khalifa, discovered by chance that outside Medina a woman and her three children had been left without proper provisions for two days, because she lacked the means there for. He returned immediately to Medina where he collected flour, butter, meat, and dates in a large bag and summoned a servant for assistance in lifting the bag onto his back. The servant protested and offered to carry the bundle himself. Hadhrat Umar declined his offer, observing: No doubt you can carry this bundle for me just now, but who will carry my burden on the Day of Judgment? He then carried the provisions to the woman, who blessed him for his kindness, and exclaimed: You are far more fit to be Khalifa than Umar. He knows not how the people fare. Well, mother, perhaps Umar is not so bad, said the Khalifa, gently, smiling.

The duty of the Islamic State to make provision for the intellectual development of the people was early emphasised by the Holy Prophet. He was himself so anxious concerning it that after the Battle of Badr he announced that any Meccan prisoner of war who was literate could earn his freedom by instructing ten Muslim children in the elements of reading and writing. This duty was so well discharged by his immediate Successors that within a brief period the camel drivers of the desert, despised by Iran and Byzantium, became the teachers of the world and the torch-bearers of enlightenment.

Provision was made for the administration of justice at a very high level as soon as the Prophet was entrusted with the duties of Chief Executive in Medina. Hadhrat Umar was appointed one of the judges, and the Prophet himself often performed that function. The Quran lays down as a condition of belief in Islam that a Muslim must accept the obligation of judicial determination of disputes, find no demur in his heart against the final judgment that may be handed down, and carry it out fully (4:66). In addition to the safeguards inherent in the orderly process of the administration of justice, a very emphatic admonition was pronounced by the Prophet. He said that a party which obtained a judgment in its favour should not consider itself as having a valid right to the subject matter of the judgment if in fact it was not entitled to such right. The mere fact of a judgment in its favour would not shield it against the consequences of the wrong that it would be guilty of in appropriating that to which in fact it was not entitled. He added that if such a party wrongly appropriated anything under the colour of the judgment, it only took home a quantity of fire.

Judges must carry out their duties with strict impartiality and justice. No party should attempt to corrupt the course of justice through bribery (2:189) or by presenting false evidence (25:73). A more emphatic and comprehensive injunction is:

O ye! who believe, be strict in observing justice, and bear witness for the sake of Allah, even though it be against your own selves, or against parents and kindred. Whether be they rich or poor, Allah is more regardful of them than you can be. Guard yourselves against being led astray by low desires, so that you may be able to act equitably. If you control the truth, or evade it, then remember that Allah is well aware of that which you do. (4:136)

Hostility towards a people should not incite a Muslim, or the Muslim community, or the Muslim State, to act unjustly or inequitably towards them:

O ye who believe! be steadfast in the cause of Allah, and bear witness in equity, and let not a people's hostility towards you incite you to act otherwise than with justice. Be always just, that it is closest to righteousness. Fear Allah, Surely, Allah is well aware of that which you do. (5:9)

Within this broad framework, a Muslim State is free to make such regulations and adopt such measures as it may deem suitable and appropriate to its requirements and to the needs of the people. The Holy Quran discourages the tendency to seek regulation of everything by Divine command, pointing out that such regulation would be restrictive and prove burdensome (5:102).

As already mentioned, the subjects of a Muslim State are under obligation to render full obedience to the authorities of the state; as is said:

O ye who believe, obey Allah and obey His Messenger and those who are in authority among you. (4:60)

The rights, duties and obligations of such non-Muslim subjects of an Islamic State who have submitted to the authority of the state by virtue of a treaty or covenant are regulated by the terms of the treaty or covenant, as the case may be. In other cases, so far as rights and duties in spheres other than religion are concerned, there should be no discrimination whatsoever. In the sphere of religion, in all cases, there is complete liberty and freedom of conscience and belief. This is emphatically affirmed by the Holy Quran, which says:

There shall be no compulsion in matters of faith. Guidance has been clearly distinguished from error. (2:257)

Again:
The truth is from your Lord, so let him who will, believe; and let him who will, disbelieve. (18:30)

Further:
There have come to you clear proofs from your Lord, whoever will, therefore, see and recognise the truth, it will be for the good of his own soul and whoever will remain blind to it shall only harm himself. (6:105)

The Prophet suffered keen anguish when his people appeared impervious to all reason and argument, to the various signs set before them, as to every method of explanation and illustration employed in the Holy Quran. So extreme was his anguish that God repeatedly comforted him:

Haply thou will grieve thyself to death by sorrowing after them if they believe not in this Discourse. (18:7)Haply thou wilt grieve thyself to death that they are not believers. (26:4)

Let not thy soul waste away in sighing after them. Surely, Allah knows what they do. (35:9)

It is explained that complete freedom in the matter of conscience and belief is essential for the fulfilment of the Divine purpose. It would be easy for God to compel belief as much as He has power even over the consciences of people, but He leaves them free to decide for themselves, as is said:

If thy Lord had enforced His will, surely all who are on earth would have believed together. Wilt thou, then, force people to become believers? (10:100)

Clear directions have been given with regard to the manner in which the message of Islam is to be conveyed to mankind. Say:

This is my way: I call unto Allah on the basis of understanding, I and those who follow me. (12:109)

It was the duty of the Prophet and of each one of his Companions, as indeed it is the duty of every Muslim all the time, to invite people to the acceptance of truth, both by precept and by example; but the precept and the example must be such as to preclude the remotest suspicion of any pressure or coercion, as is said:

Call unto the way of thy Lord with wisdom and kindly exhortation, and reason with them in the way that is best. Surely thy Lord knows best who has strayed from His way; and He knows best those who are rightly guided. (16:126)

In an Islamic State, all fundamental rights, including the profession, practice and propagation of their respective faiths, are guaranteed for Muslim and non-Muslim alike.

The very name of faith, Islam, derives from a root which means peace and submission, that is to say, the attainment of peace through submission to the will of God, by conformity to Divine law and guidance. In the Islamic concept, Divine law includes all laws governing and regulating the universe.

Among the attributes of God, the Quran mentions that He is the Source of Peace and the Bestower of Security (59:24). The establishment of peace and the maintenance of security must, therefore, be the constant objectives of man. Peace and order are deemed essential for material, moral and spiritual progress.

Every pursuit and activity which has a tendency to disturb the peace is severely condemned. The Quran says:

Do not promote disorder in the earth after peace has been established. (7:57) Do not go about committing iniquity in the earth and causing disorder. (29:37)

They seek to create disorder, and Allah loves not those who create disorder. (5:65)

Seek not to create disorder in the earth. Verily, God loves not those who seek to create disorder. (28:78)

There are those who talk glibly and plausibly on all subjects and call to God to witness as to the sincerity of their motives and intentions, yet they constantly promote dissension by their persistence in magnifying differences and disputes and when they happen to wield authority they run about in the land seeking to create disorder, which destroys harvests and entails severe sufferings and hardships upon people. Allah loves not such conduct. (2:205-206)

When the Prophet announced his mission to the people of Mecca, who had known him as an honest, upright, and faithful comrade, the announcement was received with incredulity. His persistence in the assertion of his claim and in calling men to the worship of One God, and to a moral and spiritual revolution in their lives, at first drew only ridicule. When here and there his call began to evoke a favourable response, the ridicule turned into harassment. During the ten long years the Prophet and his small but slowly increasing band of Companions were subjected to cruel and merciless persecution. They bore it all with patience and dignity under the most difficult conditions. Neither abuse nor persecution could provoke them into conduct unbecoming orderly, law-abiding citizens. Except for a vehement repudiation of idol-worship and persistence in proclaiming and upholding the unity of God, neither the Prophet himself nor any member of the small Muslim community in Mecca ever attempted to defy the authority of the assembly of elders, or the rules and conventions regulating the conduct and behaviour of the citizens of Mecca. When the persecution became un-end-able, the Prophet, rather than risk a state of civil of disorder in the town, counselled that such Muslims as could afford it should leave Mecca and seek asylum in the neighbouring state of Abyssinia, across the Red Sea. Later, other Muslims, including the Prophet himself, migrated to Medina. The Meccan period of the Prophet's ministry is an outstanding example of the upholding of law and order by a hard-pressed and sorely persecuted group, whose membership was constantly growing and whose strength was progressively increasing.

In the domain of international relations, religion and inter-religious relations occupy an important position. Unfortunately, comparatively little attention is paid today to this aspect of human relations. It is assumed that religion is a private matter for each individual and, therefore, should have no direct connection

with the political, social, or economic aspects of life which affects the relations not only of individuals, but also of groups, communities, and nations with each other. This assumption is not justified. Religion is a vital factor in the field of human relations and there is good ground for hope that it might progressively become more effective in promoting unity and accord, rather than continue to be a source of friction and conflict. It is important, therefore, to ascertain what attitude Islam adopts towards other faiths and their followers.

The Quran teaches that God has sent His revelation to all peoples from time to time and that no section of mankind has been left without Divine guidance (35:25,26). Several of the Prophets of the Old Testament are mentioned by name in the Holy Quran and so also is Jesus, who with other Prophets is honoured and revered by the Muslims (2:187). Indeed, the Quran requires belief in the truth and righteousness of all the Prophets and in the revelations that were vouchsafed to them by God. The Torah and the revelation that came to Jesus are repeatedly mentioned as sources of guidance and light. (5:45, 47)

Thus Islam seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honour among them. It holds out to them the hand of cooperation and friendship on a basis of righteousness, as the Holy Quran says:

Surely, those who have believed, and the Jews, and the Sabaens, and the Christians, whoso believes in God and the Last Day, and acts righteously, on them shall come no fear nor shall they grieve. (5:70)

They are all invited to unite on the basic ecumenical principle which all of them profess to believe in:

Say: O people of the Book, let us agree on a word that is common between you and us, in that we worship none but Allah and that we associate no partner with Him, and that some of us take not others for lords beside God. (3:65)

Islam draws attention to factors which tend to disturb or destroy peace and order, and deprecates them. Some of these may be briefly considered.

Domination of one group by another in the domestic sphere, or of one people by another in the international sphere, is a potent cause of disturbance of peace, and is strongly condemned. God does not approve of the division of His creatures into groups for the purpose of domination of some by others, and whenever such attempt is made, God's purpose works for the uplift of those who are dominated or oppressed. In this connection, the Holy Quran cites the instance of Pharaoh and his treatment of the people of Israel as an example. It says:

Pharaoh behaved arrogantly in the land and divided the people thereof into sections; he sought to weaken one section, slaying their male children, and sparing their female children. Certainly he was of the workers of corruption. We desired to show favour unto those who had been reduced into the position of subordinates in the land, and to make them leaders, and to make them inheritors of Our favours, and to establish them in the land. (28:5-7)

Pharaoh's end and that of his nobles and courtiers became a terrible lesson for all succeeding generations (10:91-93).

Economic exploitation of one people or country by another inevitably leads to domination by the exploiters and develops into a threat to peace. The Quran prohibits such exploitation and points out that an economy based on the exploitation of other peoples and their resources cannot be beneficial in its consequences, nor can it endure. Only such economic development is beneficial and enduring as is based on the exploitation of a people's own resources and on equitable sharing with others of the bounties which God has provided for each people; as is said:

Do not raise thy eyes covetously after that which We have bestowed on some groups, to enjoy for a period, of the ornaments of this life, that We may try them thereby; the

provision bestowed upon thee by thy Lord is better and more enduring. (20:132)

Even when a strong and powerful state avoids domination or exploitation of weaker states or peoples, its behaviour and attitude towards them, if they savour of arrogance or contempt, will cause irritation and resentment which could result in the disturbance of good relations and imperil the maintenance of peace. The Quran admonishes against such behaviour, pointing out that the strength or weakness of a people is no indication or measure of its superiority or inferiority. It emphasises that, in the process of the rise and fall of nations, a people that is weak today may become strong tomorrow, and memories of conduct that occasioned resentment or engendered ill-will would rankle and would lead to disturbance of good relations (41:12).

Another source of international conflict is the divergence between proclaimed intentions and policies and actual practice and conduct, which is bound to cause irritation and distrust. Doubts concerning motives and designs are bound to be raised in respect of a state whose conduct is inconsistent with its undertakings and its proclaimed policies and aims. Such conduct could bring about a situation serious enough to endanger international relations. The Quran insists on complete conformity of conduct to declarations and professions of intent. It says:

O ye who believe, why do you say that which you do not; most displeasing is it in the sight of Allah that you should say that which you do not. (61:3-4)

On the other hand, it warns against indulgence in undue suspicion of other people's motives and against seeking to discover pretexts for differences and disarrangements, as this might result in much harm; as is said:

O ye who believe, avoid suspicion, for suspicion in some cases might do great harm. (49:13)

Experience has shown that too-ready credence of rumours, and their wide publicity, may cause grave repercussions in the sphere of international relations. These rumours may have their origin in deliberate mischief, or may be the products of a too active imagination, but the harm done might be serious. The Quran warns Muslims to be extremely careful in this respect. They are told to apply a rigorous test to everything that may emanate from a source not completely dependable and trustworthy, for carelessness in this respect may not only give rise to tension but entail grave consequences. It says:

O ye who believe, if news comes to you from an untrustworthy source, examine it carefully, lest you do harm to a people in ignorance and then be sorry for what you did. (47:9)

The tendency to broadcast all manner of news, even such as might have the effect of disturbing people's minds and agitating public opinion, is deprecated. There is the warning:

When there comes to them a matter bearing upon security or causing fear, they publish it widely; whereas if they were to refer it to the Prophet and to those in authority among them, those of them whose business it is to investigate such matters would ascertain the truth of it. Were it not for the grace of God upon you, and His mercy, you would certainly have gone astray, but for a few. (4:48)

The verse does not disapprove merely the publishing of an irresponsible rumour or a piece of false news. Rather, it emphasises that news which affects public security, or is likely to disturb the public mind, or agitate public opinion, should be referred to the proper authorities for them to determine whether immediate publication is or is not desirable in the public interest.

The Quran is very insistent upon the due observance and performance of treaty obligations (5:2, 17:35). As everything that a Muslim does or undertakes is done and undertaken in the name of Allah, these obligations have, as it were, a sacred character. That is why it is said:

Fulfil the covenant of Allah when you make a covenant; and break not your pledges after making them firm, while you have made Allah your surety. Certainly, Allah knows that which you do. (16:92)

One element that often leads to differences and disputes concerning the meaning and the carrying into effect of treaty obligations is the type of language that may be employed in expressing the obligations undertaken by the parties. Ambiguity of language which, instead of settling differences and promoting accord, gives rise to dispute and controversy with regard to its meaning and construction, should be avoided. Such language in the end leads the parties to suspect each other's sincerity and integrity of purpose. The Quran, therefore, insists that plain words and straightforward language must always be employed for giving expression to agreements that may be arrived at. It is stated that if this course is followed, God will bless the conduct of the parties with beneficence and will eliminate the consequences of their defaults:

O ye who believe, fear Allah and use the straightforward word. He will bless your works for you and cover up your defaults. Whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)

The emphasis is upon use of language which should not be open to conflicting interpretations and thus give rise to differences and disputes.

The objectives of Islam in the international sphere is an association of strong and stable states devoted to the maintenance of peace, freedom of conscience, and promotion of human welfare. The object of all treaties, therefore, should be to further these purposes, and a treaty should not be entered into with the intent of weakening or of taking advantage of the weakness of the other party. Subversive methods and exploitation of other peoples carried on under cover of treaties and covenants are, therefore, strongly condemned:

Be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your covenants a means of deceit between you, for fear lest one people become more powerful than another ...... Make not your covenants a means of attaining ulterior purposes; else your foot will slip after it has been firmly established, and you will encounter evil consequences. (16:93, 95)

Treaties should bind people together in beneficent cooperation and should make them stronger. If made a means of deceit, they would divide and disrupt peoples, and all effort and labour spent on them would be wasted, resulting only in loss.

There is a strong admonition that obligations undertaken by treaty or covenant should not be evaded or repudiated under the temptation of securing some ulterior advantage (16:96). The performance of obligations undertaken is a moral and spiritual duty which secures permanent benefit, whereas any advantage gained through evasion or default in the performance of an obligation will be only temporary and will in the end do harm. This is reinforced with the reminder:

That which you have shall pass away, but that which is with Allah is lasting. We will certainly give those who are steadfast their reward according to the best of their works. (16:97)

Circumstances may arise, however, under which the conduct of one party to a treaty might make it difficult or impossible for the other party to continue its adherence to the terms of the treaty. If it should be clearly established that the other party to the treaty is determined upon repudiation or breach, a Muslim state may repudiate the treaty, but only after due notice and upon terms which would ensure that no prejudice or disadvantage would be occasioned to the other party by such a repudiation. In other words, so long as an actual breach of the treaty has not taken place, one party to a treaty is not permitted to enter upon military preparations against the other party – even when bad faith is suspected – except after due notice that from a specified date the one party will no longer be bound by the treaty on account of the threatened or clearly intended contravention or breach by the other party. This

would permit appropriate action for the removal of any misunderstanding that might have arisen or for the renewal of the treaty or for the conclusion of a new one if this should be found advisable and feasible. In any case, such notice would safeguard the other party against surprise and put it in a position to make the necessary adjustments consequent upon the abrogation of the treaty. (8:59)

It is a duty laid upon Muslims to bring about peaceful settlement and adjustment of difficulties and disputes (49:11). If two Muslim states fail to settle their differences become acute enough to constitute a threat to the maintenance of peace between them, it becomes the duty of other Muslim states to exercise their good offices to bring about a settlement on an equitable basis. Should one of the parties to the dispute be unwilling to avail itself of the good offices of the neutral states, or having done so, be unwilling to accept and carry out the terms of the settlement proposed, the neutral states must all combine to consider and adopt measures to compel the submission of the recalcitrant state. For this purpose, recourse may be had to the use of force if necessary. When proposing a settlement, the intervening states should keep in view only the original dispute or difference between the parties. Matters unconnected with the dispute should not be raised or discussed in the context of the settlement. When both parties are finally ready to accept the settlement, it should be carried into effect without delay. The intervening states should not raise extraneous matters, such as an indemnity or compensation for the trouble occasioned to them, or for the expenses incurred by them in connection with any action found necessary to procure acceptance or enforcement of the settlement; nor should the intervening states seek any advantage for themselves out of the settlement. An award made or a settlement proposed by the intervening states in such a case is described as the command of Allah, and refusal to accept it or to carry it out is described as transgression (49:10).

The Holy Quran lays down the general principles:

The recompense of an injury is a penalty in proportion thereto; but whoso forgives and affects a reform thereby has his reward with Allah. Surely, He loves not the wrongdoers. (42:41)

The Quran specifies very few offences, and for the rest leaves it to a Muslim state to define offences and prescribe penalties therefore. Murder is one of the offences specified concerning which it is laid down:

O ye who believe, equitable retribution in the matter of the slain is prescribed for you; exact it from the freeman if he is the offender, from the slave if he is the offender, from the woman if she is the offender. If the offender is granted some remission by the heir of the slain person, the agreed penalty should be equitably exacted and should be handsomely discharged. This is an alleviation from you and a mercy. Whoso transgresses thereafter, for him there is a grievous chastisement. There is safeguarding of life for you in the law of retribution, O men of understanding, that you may have security. (2:179-180)

Other offences specifically mentioned in the Holy Quran are adultery (24:3), calumniation of chaste women (24:5), and theft (5:39). The penalty of adultery is a hundred stripes, and of calumniation eighty stripes. Till these penalties were prescribed by the Quran, the Holy Prophet followed the Torah and imposed the penalty of death by stoning in the case of adultery. One hundred stripes were substituted in accordance with the verse just mentioned.

The penalty for theft or robbery is cutting off the hand of the offender. In practice this penalty was imposed only in extreme cases, in which there were no extenuating circumstances. It has been suggested that though the primary meaning of the expression employed by the Quran in this context is cutting off the hand, the secondary meaning, in accord with Arabic idiom, be restricting the activity of the offender, that is to say, imprisonment.

Some of these penalties may sound harsh, but when wisely administered, experience has demonstrated their beneficence.

(Review of Religions, February 1995)



National Amila Majlis Ansarullah UK 2019

No	Designation	Name
1.	Sadr Majlis Ansārullah UK	Dr Ch Ijaz Ur Rehman Sahib
2.	Rukne Khususi	Imam Atta Ul Mujeeb Rashid Sahib
3.	Rukne Khususi	Sir Dr Iftikhar Ayyaz Sahib
4.	Rukne Khususi	Ch Waseem Ahmad Sahib
5.	Naib Sadr *(Awwal)*	Dr Mansoor Ahmad Saqi Sahib
6.	Naib Sadr *(Saf-e-Dome)*	Fahim Anwer Sahib
7.	Naib Sadr	Khalid Mehmood Sahib
8.	Naib Sadr	Rafi Ahmad Bhatti Sahib
9.	Naib Sadr	Syed Imtiaz Ahmad Sahib
10.	Qaid Amoomi	Muhammad Mahmood Khan Sahib
11.	Add Qaid Amoomi	Naveed Uz Zafar Sahib
12.	Qaid Tarbiyyat	Fazal Ur Rehman Nasir Sahib
13.	Add Qaid Tarbiyyat	Dr Hamidullah Sahib
14.	Qaid Tabligh	Shakil Ahmed Butt Sahib
15.	Add Qaid Tabligh	Sh. Rafiq Tahir Sahib
16.	Add Qaid Tabligh	Azhar Iqbal Sahib
17.	Qaid Tā'leem	Ahmad Naseeruddin Sahib
18.	Qaid Tā'leem-Ul-Qur'an	Fazal Ahmad Tahir Sahib
19.	Qaid Maal	Abdul Manan Azhar Sahib
20.	Add Qaid Maal *(Expenditure)*	Mansoor Ahmad Qamar Sahib
21.	Qaid Tajneed	Muhammad Anwar Sahib
22.	Qaid Tehrīke-e-Jadīd	Rana Abdul Latif Sahib
23.	Qaid Waqf-e-Jadīd	Muzaffar Bhatti Sahib
24.	Qaid Isa'ar	Ashfaq Ahmad Khan Sahib
25.	Add Qaid Isa'ar	Muzaffar Hussain Sahib
26.	Qaid Zehanat & Sehat-e-Jismani	Amir Anees Sahib
27.	Qaid Tarbiyyat Nau Mubāeen	Shahbaz Ahmed Sahib
28.	Qaid Ishā'at	Zia Ur Rehman Sahib
29.	Add Qaid Ishā'at	Muhammad Ishaq Nasir Sahib
30.	Zaeem A'lā Muqami	Mahmood Ahmad Sahib
31.	Muavin Sadr	Ch Kaleemullah Anjum Sahib
32.	Muavin Sadr	Muhammad Waseem Zahid Sahib
33.	Muavin Sadr	Mubarik Cheema Sahib
34.	Muavin Sadr	Shahid Masood Sahib
35.	Auditor	Miyan Mansur Mannan Sahib



Regional Nazmeen Ala Majlis Ansarullah UK 2019

Baitul Futuh	Nisar Ahmed Khawaja Sahib
Baitul Ehsan	Muhammad Usama Sahib
East	Kaleem Tahir Sahib
Fazal	Asmet ullah Ch Sahib
Hertfordshire	Haseeb Zafar Sahib
Islamabad	Ataul Qudoos Sahib
Masroor	Azhar Mustafa Sahib
Middlesex	Naeem Ahmad Tahir Sahib
East Midlands	Aamir Sikander Sahib
West Midlands	Qalbe Wasim Shah Sahib
Noor	Hayat Muhammad Mirza Sahib
North East	Lutuf ur Rehman Sahib
South	Nasir Ahmad Malik Sahib
Scotland	Tahir Naseem Ahmad Sahib
Tahir	Mubashar Ahmad Sahib
North West	Muhammad Kashif Sahib
Wales & South West	Munawar Ahmad Mughal Sahib

Charity Walk for peace executive committee

Chairman
Zaheer Ahmed Jatoi Sahib

Members
Rafi Ahmad Bhatti Sahib
Fazal Imran Qureshi Sahib
Khalil Yousuf Sahib
Mubashir Siddqui Sahib
Dr Rizwanullah Khan Sahib
Tariq Badar Sahib
Kaleem Anjum Sahib

Aldershot Majlis Jalsa Seeratul Nabi

Majlis Aldershot celebrated Jalsa Seeratul Nabi صلى الله عليه وسلم on 28th October, 2018 in Onslow Village, Guildford.



The programme was chaired by additional Qaid Tabligh Sheikh Rafiq Sahib. The event started with a recitation of the Holy Quran and its English translation. Regional Nazim-e-Ala welcomed the guests, including six external guests and councillors along with the local Majlis.



Maulana Jahangir Khan delivered the key note address on the blessed character of the Holy Prophet Muhammad صلى الله عليه وسلم as the Messenger of Peace for the whole of mankind. This was followed by a question and answer session.



Finally, the chairman delivered a concluding address highlighting some of the peaceful teachings of the Holy Prophet Muhammad صلى الله عليه وسلم and concluded the event with silent prayers.

Baitul Futuh Region-National Tabligh Day

Majlis Baitul Futuh region organised the national Tabligh days from 17th November to 18th November 2018. The following Majalis participated: Morden South, Raynes Park, Baitul Futuh and Baitul Futuh East. Each Majlis held two stalls every day. The stalls had literature on display and were well attended. Leaflets and books were distributed and one-to-one discussions were held.

(Report from Mubarak Niazi, Nazim Tabligh Baitul Futuh)







Balaham Majlis Tabligh Activities

Visit to Hillbrook Primary School

The members organised a visit to the Hillbrook Primary School on 20th December, 2018. We met the head teacher and other school staff and presented them with greeting cards, leaflets and books on Islam. We also had a discussion with them about the birth of Jesus Christ as mentioned in the Holy Quran and the Bible.



Visit to charity House

We arranged a visit to the Ronald McDonald Charity House on 19th December, 2018. The staff were presented with greeting cards, food and some literature.

Birmingham East Tabligh Activity

Majlis Birmingham East took part in the Coleshill Christmas Fair for the third year running. Our literature was on display and a presentation on Humanity First was organised.

We raised £120 through the sale of Asian food, which was donated to Mayor Tony Battle's children's charity. It was a good opportunity to meet some old and new friends in Birmingham East.

(Report by Michael Muzaffar Clarke, Birmingham East)





Burton Majlis National Tabligh Day

We organised a Tabligh day on 17th November, 2018.

People from various religions visited our stalls and had discussions on many topics of common interest. The stall was visited by nine non-Muslims and we were able to get one contact. About 67 leaflets were also distributed.

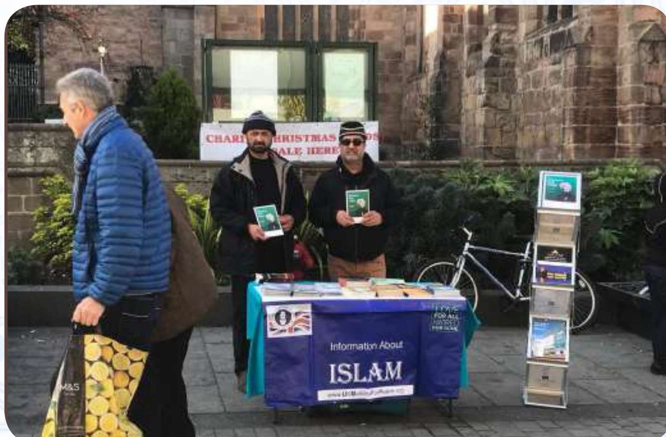




Burton Majlis Tabligh Stall

Majlis Burton organised the 'Messiah Has Come' campaign and held Tabligh stalls.

Many people saw our stalls; we had 15 visitors and had thoughtfull discussions about the coming of the Messiah. Some people already knew about Ahmadiyyat through watching MTA. We distributed 27 leaflets and two 'Review of Religion' books, and we obtained two contacts. We did face some opposition from some visitors but others appreciated our efforts. A woman showed her interest in studying the Holy Quran but was reluctant to stay in touch.





Burton Majlis Tree Plantation Day

Burton Majlis organised a tree planting campaign in Burton. We helped to plant 3000 bluebell plants for Staffordshire Wildlife Trust at Branston Leas Burton. Staffordshire Wildlife Trust is also a beneficiary of the Charity Walk for Peace that Ansar organise each year.

We had Ansar, Khuddam and Atfal brothers from Burton take part in this event. There were councillors from Burton and other organisations from across Burton. They were pleased to meet our organisation and would like to work with us on other projects.

We made five contacts including local church administration workers, charity organisations and councillors. The councillors appreciated the local work we are doing with the poppy appeal and other charity work. The event was attended by 25 external guests.





Midland Region Tabligh Activity

Majlis Ansarullah Midlands supported the Veterans Tea Party by providing a stall. It was attended by over 100 guests from different communities. We were able to make contact with some charity organisations and invited them to attend the pre-charity dinner for the Charity Walk for Peace. We also invited some guests to attend the Seeratul Nabi Jalsa on the 24th November.
A regional Tarbiyyati forum was also held by the Midlands Majlis in November 2018.





Liverpool Majlis Interfaith Conference

Interfaith Peace Conference

An Interfaith Peace Conference was organised on 25th November 2018. The topic was 'Religion - a Source of Peace and Harmony'.

We invited representatives from different faiths who spoke about their religions:

Councillor Ian Byrne and Councillor Sharon Ross,
Mrs. Sara Radivan, KD Foundation, Jewish community
Vijaya Rani of Liverpool Ganesh Trust, Hindu Temple,
Joanne Matthews, Community Coordinator (Counter Extremism Strategy) Liverpool City Council
Mr Abu Osamah, Imam of Al-Rahman Mosque, Liverpool

The first session was followed by a question and answer session. The meeting was attended by more than 100 people including 53 guests from different faiths.









Crawley Majlis Interfaith Conference

On 1st December our conference attracted over 80 external guests from Sikh, Hindu, Christian and Muslim faiths to the Noor Mosque in Crawley. There was a great show of solidarity; all the speakers agreed that we have much more in common than what is perceived and that we should continue to build, promote and celebrate this.

Two of the keynote speakers said:
"Tonight has been an extraordinary evening in which people have been concentrating on their common humanity and on their understanding that each has been created by one God. We have different understandings around the Messiah and other aspect details of Christian faith but tonight we have been concentrating about what we have in common." *(Bishop of Horsham Rt. Rev. Bishop Mark Sowerby)*

"Serving Humanity is in our basic teaching" explained by Imam Ayaz Mahmood. He gave examples from Prophet Muhammad's صلی اللہ علیہ وسلم life. He further said "The Holy Prophet Muhammad was a man who championed service to humanity, because as the Holy Quran states, he was a Mercy for Mankind, not a mercy for Muslims only." *(Missionary of Ahmadiyya Muslim Community Imam Ayaz Mahmood)*

There was representation from local charities as well. Charlie from Mary's Meal charity said:
"Today being here gathered with such a different range of people but united by the fact that we all are human beings; yes we have lots of differences, but the fact that we are all here together to discuss the peace that should be amongst everyone was a brilliant opportunity. It was a real honour to be here today." *(Charlie from Mary's Meal charity)*

The Mayor Cllr Carlos Casto thanked the guests and shared his thoughts:
"Peace starts within us (pointing to his heart)" and gave a thought-provoking explanation about his young daughter after a similar event last year at Noor Mosque.



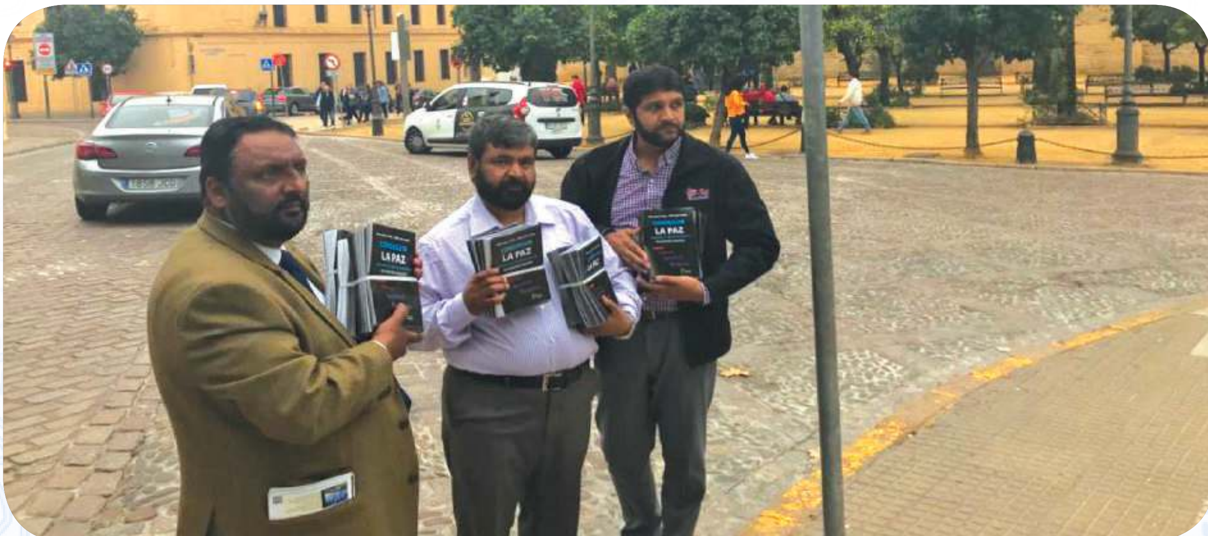




ایرپورٹ پر وفد کو الودیٰ کرنے کی قیادت تبلیغ ٹیم کے ساتھ فوٹو *Gatwick* لندن



امیر صاحب و مربی صاحب اسپین کے ساتھ مسجد بشارت کے باہر



قرطبہ میں تاریخی مسجد کے باہر لٹریچر تقسیم کرتے ہوئے

سپین میں تبلیغی وقف عارضی

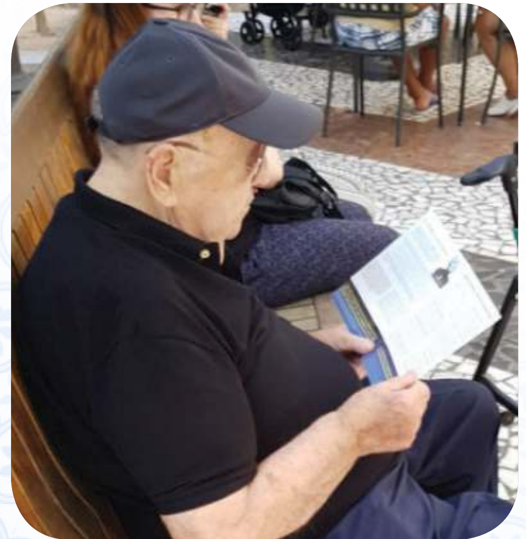
گزشتہ سال2018ء کے شروع میں حضرت امیر المومنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز سپین کے دورہ پر تشریف لے گئے۔ اس دورہ کے دوران حضور اقدس نے اپنے خطبہ جمعہ فرمودہ 20/اپریل2018 (از مسجد بشارت سپین) میں افراد جماعت کو سپین میں تبلیغ اسلام کرنے کی تحریک فرمائی۔ پیارے آقا کی اس تحریک پر لبیک کہتے ہوئے ممبرانِ مجلس انصار اللہ برطانیہ نے باقاعدہ وفود بھجوانے کی اجازت کی درخواست پیش کی جسے حضور اقدس نے از راہ شفقت منظور فرمالیا۔ چنانچہ اس سلسلہ میں پہلا وفد مجلس انصار اللہ ریجن اسلام آباد کے انصار پر مبنی تھا جس نے 28 ستمبر تا 3 اگست 2018ء تک مسجد بیت الرحمٰن Valencia سپین جانے کی سعادت پائی۔ یہ وفد 8/افراد پر مشتمل تھا جس میں دو انصار بھائیوں نے اپنے 2 بچوں کو بھی شامل کیا۔ اس وفد کو 20 چھوٹے بڑے شہروں اور دیہات میں اسلام احمدیت کی تعلیمات کو پہنچانے کا موقع ملا اور مجموعی طور پر پندرہ ہزار جماعتی لیفلیٹس تقسیم کرنے کی توفیق ملی۔ اسی طرح سوشل میڈیا کے ذریعہ بھی ان تبلیغی کاوشوں کے متعلق پوسٹ ٹویٹ کی گئیں۔ اس تبلیغی وقف عارضی کے دوران انصار نے ٹی شرٹس پہن رکھی تھیں جن پر انگریزی زبان میں لکھا تھا کہ میں مسلمان ہوں، آپ مجھ سے سوال پوچھ سکتے ہیں۔

دوسرا وفد مجلس انصار اللہ نور ریجن کا تھا جو مورخہ 15 تا 22/اکتوبر 2018ء مسجد بشارت سپین گیا۔ اس وفد میں چھ انصار بھائی شامل ہوئے۔ اس وفد نے سات روز میں 8 چھوٹے بڑے شہروں اور دیہات کے گھروں اور بازاروں میں تیرہ ہزار سے زائد لٹریچر تقسیم کیا۔

اللہ تعالیٰ مجلس انصار اللہ یوکے کی اس حقیر تبلیغی کوشش کے بہترین نتائج ظاہر فرمائے۔ اور تمام کارکنان کو بہترین جزا سے نوازے۔ آمین

(شکیل احمد بٹ۔ قائد تبلیغ مجلس انصار اللہ یوکے)





اسلام آباد ریجن کا وفد مسجد بیت الرحمن سپین کے باہر چند مقامی دوستوں کے ہمراہ

امسال کے ایجنڈا کی روشنی میں کُل 3 سب کمیٹیاں تشکیل دی گئیں جن کی تفصیل یوں ہے: سب کمیٹی تربیت: اس کے صدر مکرم انعام اللہ خان صاحب اور سیکرٹری مکرم فضل الرحمٰن صاحب قائد تربیت تھے۔ جنرل سب کمیٹی کے صدر مکرم زاہد خان صاحب اور سیکرٹری مکرم فہیم انور صاحب نائب صدر صفِ دوئم تھے۔ جبکہ سب کمیٹی مال کے صدر مکرم نصیر احمد شاہ صاحب اور سیکرٹری مکرم عبدالمنان اظہر صاحب قائد مال مقرر ہوئے۔

سب کمیٹیوں کے اجلاسات اڑہائی بجے شروع ہوئے اور نماز مغرب کے وقفہ کے ساتھ مسلسل جاری رہے۔ سوا چھ بجے شام تمام سب کمیٹیوں کے صدران نے اپنی رپورٹس پیش کردیں۔ اور اس طرح نماز عشاء سے پہلے شوریٰ کی کارروائی مکمل کرلی گئی۔

مجلس شوریٰ کی مکمل رپورٹ مع سفارشات برائے منظوری و ہدایت حضورِ اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز کی خدمت میں پیش کردی گئی ہیں۔









مجلس انصاراللہ برطانیہ
کی مجلس شوریٰ برائے سال 2018ء کا انعقاد



قیادت عمومی مجلس انصار اللہ یوکے کی رپورٹ کے مطابق مجلس انصار اللہ برطانیہ کی سالانہ مجلس شوریٰ برائے سال 2018ء مؤرخہ 8 دسمبر 2018ء بروز ہفتہ مسجد بیت الفتوح مورڈن سے ملحقہ طاہر ہال میں منعقد ہوئی۔

پروگرام کا آغاز صبح دس بجے تلاوت قرآنِ کریم سے ہوا۔ بعدازاں مکرم ڈاکٹر چودھری اعجازالرحمٰن صاحب صدر مجلس انصاراللہ یُوکے نے اراکین مجلس سے عہد دہرایا اور بطوررُکن مجلس شوریٰ اُنہیں اُن کی ذمہ داریوں کی طرف توجہ دلائی۔ محترم صدر صاحب نے مجالس اور ریجنز کی کارکردگی کا مختصر جائزہ بھی پیش کیا۔ اس کے بعد ممبران کو حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کے اُس پیغام کا اقتباس سنایا گیا جو حضورانور ایدہ اللہ تعالیٰ نے 2016ء میں منعقد ہونے والی مجلس شوریٰ کے نمائندگان کے لئے خاص طور پر ارسال کیا گیا تھا۔

اس کے بعد گزشتہ سال کی مجلس شوریٰ کی اُن سفارشات کے حوالہ سے Implementations رپورٹس پیش کی گئیں جن کی منظوری سیّدنا حضورانور ایدہ اللہ نے عطا فرمائی تھی۔ یہ رپورٹس بالترتیب مکرم قائد صاحب تعلیم القرآن، مکرم ایڈیشنل قائد صاحب تربیت اور مکرم قائد صاحب مال نے پیش کیں۔ اس کے بعد مکرم قائد صاحب عمومی نے وہ تجاویز پڑھ کر سنائیں جو بوجوہ امسال کے ایجنڈا میں شامل نہیں کی گئیں۔

